

## HOW DO WE MEASURE SPIRITUAL PROGRESS

...forward in one's particular field, and the field you're on with me to go along the path and reach nearer and nearer to the goal. Now this path has not got signposts which would say 100 miles from Philadelphia, and then another sign post I don't know if you have it in this country we have it in South Africa would say 50 miles, 40 miles, 30 miles, like that. So the spiritual path do not have the signposts which could be perceived by your five senses, seeing, hearing touching, smelling, tasting, all that. But is it necessary for you to judge your progress? Because every moment you start analyzing your progress, your progress stops. Because you are bringing the mind into action, while the progress on the spiritual path, the progress to peace, is devoid of all mental ramifications and logic. Of all meanderings which only the mind can produce. The spirit is so still and peaceful that it does not need to show the signs to you as you progress. Now you want to go to Philadelphia from here. You don't see Philadelphia in front of you all the time because Philadelphia is away around the corner, but you're going towards it. So you might not be able to see the progress yourself. But others around you will be able to notice it that by golly he or she is a different person. Something changed in her. And many times you'd find people remarking how wonderful you are. For example, people that are sincere meditators, like some of you or many of you, I could see so clearly on your faces the serenity that's produced, the relaxed way you sit. I can see the body language how you move. For example, if you started meditation five years ago you used to move in a certain way, and after five years of meditation you're moving in a totally different way. There would be far more grace in your movement. Your eyes would have that added sparkle. Your lips will not only be smiling, not just pulling your lips, but your eyes will be smiling and expressing itself through the lips. The twinkle is there which you might not notice, but the others will notice it. She has such a twinkle in her smile.

Now for example, here last year when I came I was very ill having done a long trip and totally fatigued. Here each and everyone tells me, *gore blimey*, as an Englishman would say, you look 10 years younger. I don't notice it, but you notice it. Do you see? The eyes cannot see themselves, but yet you do feel something. You do feel progressively that there is greater and greater stability within you. The world is going to remain the same. Be sure of that. You can't change the world. There's been murder and pillage and rape and all kinds of things. You can read it in the Bible and even scriptures before the Bible, before the time of Jesus. And the world is none better today than where it was thousands of years ago. But do not be concerned about the world. You can't change the world. So many Christs have come and so many Buddhas and Krishnas and Gururaj's who'll come and go but can't reform the whole world. It's not possible. But you can reform individuals.

So the gardener goes on planting his seeds as the scriptures say. Some will fall on fertile ground and will grow; some on barren ground which will not grow; and some on the rocks that the birds of the air will eat. And the gardener does his duty. He carries on planting. So it is the gardener that can see more deeply into the heart and soul of man and into his mind, as the guru can see these things, the depths of his heart, soul, and mind such as the gardener would see how his flowers are growing. Or Mom's tomatoes are growing before she plucks them. But the tomato does not know itself how red it is or how ripe it is.

Now human beings, having a limited mind, could never see themselves unless you reach the ultimate. And the greatest test after reaching the ultimate goal of becoming totally self-realized, you feel the total universe merging into you and you merging into the totality of the universe. And even beyond that you capture within yourself in your physical form the personal god and you also operate as the impersonal God. So man, the personal god, and the impersonal God, the primal energy, become the same.

As long as one perseveres then the goal must come. As long as you keep on driving you're going to reach Philadelphia or New York. Drive. And who can tell you how nearer you are to New York would be if you drop into a gas station or meet someone on the road and say, "How many more miles to go?" He will tell you. Because all roads look the same unless you have certain landmarks, some old building or so which you are familiar with already. At this stage of the spiritual path you're not familiar with the end, the goal, yet. You are an explorer, and you discover that which is in reality yourself. Like that story of the musk deer which I must have told you about before. This deer was running here and there to try to find the fragrance (You know, musk is a fragrant substance. You get musk perfumes and musk deodorants and all these things). And when the musk deer was totally tired and it collapsed, he found that the musk was all the time in his navel. So you see, it's all there. It's a matter of expression. And people outside you would be able to judge it better and quicker to see the changes that have taken place in you without you even realize it. Changes on the spiritual path are not so easily perceived by yourself because they are so subtle. They are not gross. And yet, you will develop certain mental attitudes by which you can have some idea. Before you might find something to be ugly; today you might find the same very object to be more beautiful. Right. And in that way you can notice these little changes within yourself. Your behavior patterns can show you how you behave. You can actually feel the kindness welling up within yourself without you trying to be kind. Because you try to be kind it is not kindness. Never try to be kind. It must be a spontaneous expression. Because if you're trying to be kind, if you try to be charitable, what is at play? Not your spiritual self. It is the play of your ego because you are trying. And the ego is forever trying, negatively or positively. Unfortunately it tries mostly negatively. Because it is enforced, empowered, by your impressions and your samskaric self.

So the worker does his work. He carries on with his spiritual practices. He gains new understandings being in the company of a sage, a holy man, his understandings change, his attitude in life would change and he'd find life becoming lighter and lighter and lighter.

Now, most people want instant changes. That is the trouble. They are filled with expectations. That's another obstacle. Because expectation is the mother of disappointment. So you just keep on working as you'd be working in a factory or an office and end of the month your paycheck is there. You do not need to worry about your paycheck when you're working. End of the month automatically the envelope is on your desk. And the messenger or even the boss or the manager would drop it there on your desk, even while you're out. It is there for you, do you see.

So one does not worry about progress. One should rather be more concerned of how he has changed himself: how kinder, how much more compassionate he has become. He becomes more and more aware of the communication he has with people and in what way. And that is the progress that should be sought for. Because that is tangible progress while the subtle progress is not recognizable by yourself. It's like your eyes, they can't see themselves. You need a mirror to see your eyes and put on the false eyelashes and things like that. You need the mirror.

So in our case the mirror is the world around you. They feel you exude a certain fragrance that makes you more and more aware of what you really are. That works on a subtle level, and very slowly it infiltrates, it penetrates your conscious mind. And when it permeates your conscious according to the limits of the conscious mind, you will recognize the changes that have taken place within you. It is like the fetus in a mother's womb. The fetus is not conscious of its growth, but the mother is conscious of its growth because she can visibly see her stomach becoming bigger. She can feel the baby kicking around, but the baby is not conscious of it. To the baby it is an automatic reflex. It does things instinctively without any thought. But the mother is aware of the kicking.

Now in the case of a baby, if the mother thinks good thoughts, lovable thoughts and is joyous, the child feels that instinctively without any analysis. And if the mother is always angry and shouting, the child also feels that instinctively and it leaves marks on the child, good or bad, without being conscious of the it. That is in the fetus.

In the same way, that fetus of the spirit is there and totally unconscious of your physical and mental body. Because it's just an energy. It just flows. It's like water. There's a river flowing

[TAPE SHUTS OFF. GO TO SIDE 2] [VIDEO OFF]

Yes. You see how even the outer thunder created a thunder in his machine. So whatever the mind thinks or is influenced by has an effect on the fetus, that is the physical body of the fetus. And the action of man does not effect the spirit at all.

That fetus that is within you is not effected whatsoever. And it's not necessary for the inner force, the spiritual force, to come out of its own accord. But you have to give it the direction or channel. You take a river and if you dig trenches along side it, automatically the water will flow in the trenches. So therefore the spiritual practices are necessary to make that energy flow in whichever direction you're wanting it to flow. Right. And yet the water feels nothing but the ground gets the benefit. And you become grounded, you become stable, you have your feet firmly planted on the ground. [VIDEO BACK ON] That is how a person judges his progress.

And then the progress might not be truly judged either, because these things are judged by the limited mind. So scriptures say "judge ye not so that ye be judged." But I say that is partly true. Don't even judge yourself. Here it applies to the object. What I say, okay, accept the object but also use the subject. Don't judge yourself. For example, there was a man in ancient times of India. His name was [Valyo?]. He was a murderer, robber, until one day people used to say, "Take everything we have but don't kill me." He was a very well known robber. So one day a sage passed that way and the sage said, "Take everything I have. Take even my life." This made [Valyo?] think that here I've met a man that would say take everything. Take even my life, it's yours. Take it if you want it. So this started the robber's mind thinking that here I've met a sage. So because of those thoughts, [Valyo?], the robber, murderer, became Valmiki, the author of the great epic poem the Ramayana. Do you see. Because he was non judgmental of himself. If he had to judge all the sins he had committed, he would have not become the sage that wrote the Ramayana.

So do not try to judge your progress. Work for the sake of work, as the Gita would say. Just keep on doing your thing. Just keep on working and progress comes on its own. You'll feel it in some way or the other. And if you exude that beautiful fragrance, you'll find people coming closer and closer to you without your asking them to come closer. Like an analogy I've used many times, I don't know if it was here, but don't go and call the butterflies. They won't come. But make your garden beautiful and the butterflies automatically they will come. Do you see? So our job in life is to make yourself beautiful through the practices you're given. The practices are so finely worked out. Each practice is interrelated with the other. And yet, they seem apparently so simple. Yet it has a very deep effect upon yourself.

So here we come back to Valyo. And the sage gave him a spiritual practice, a mantra which was "Rama." Because [Valyo] had the inherent qualities of becoming a sage. The seeds were there, but it had to be awakened and this mantra was appropriate for him. So he kept when he used to murder and kill he used to say mara, mara, mara, which means kill, kill, kill. If you say mara, mara, mara fast enough it becomes rama, rama, rama. And this mantra was given to him by [Narada?] a great sage who knew the inner self of [Valyo] the robber. You see.

Now to come back on how do I know I'm progressing. You are progressing, and it is only the qualified master, a true master, who could see your progress. And if you're going on the wrong road he might pull you, even if it's harshly or kindly, to the right road. But he can see the direction very, very clearly of every individual human being that is in close contact with him. And to be in close contact with him the chela requires a certain amount of devotion. Not worship; you don't worship like some of the gurus that make you come and prostrate yourself in front of them, and things like that. No. Devotion. You're devoted to a friend. You love a friend. That creates that rapport. And by that devotion you draw from the master, who is just but a channel, you draw those divine energies to yourself that helps you in your progress in life. These things a true master can do so easily. Sometimes he does not even need to use words or to touch. Just a glance. For example, here as all of you I'm sure could verify, you've only been here since two days now? Second day? A day and a half. And I could see on your faces, all of you, each and everyone of you without exception look so much more calmer. Yes. And the guru as well as yourself are radiating something all the time. Now the radiation of a true master is so powerful that it overcomes your radiation which you are radiating. If it is negative it becomes positive because the stronger radiation overcomes the weaker radiation. It's like the big fish eating the small fish. And that is one of the reasons why you feel calmer, you feel more relaxed. You've forgotten the world outside, though your mind reverts back because of habit to what Auntie Mary is doing at home, or how the dogs and cats are doing at home. Things like that. Those are surface things. But inwardly you feel calm. So it is very important, I know, to travel distances and pay for the course. And of course you know, courses don't come for nothing, as you know. Because charges have to be paid for accommodations, food, a charge has to be made. It's this world, unfortunately.

In ancient times I remember where these things were not necessary. The chelas used to come to the guru and there in the forest the chelas used to build their own little huts to live in. And the guru used to impart knowledge to them, and, in turn, the chelas used to look after the place and provide as the spiritual food is provided by the guru the physical food is provided by the chelas. And in getting together like this a greater rapport starts between the chela and the guru. And that very rapport of the electricity, invisible electricity lines that charge you up to greater and greater progress. It cleanses you, makes you calmer, makes you realize that there is something really beyond me. Makes you more inquiring that what is that which is beyond me. Therefore the question arises, "why was I born?" Do you see. It's an inquiry.

To the self realized person there are no more inquires left because he's gone beyond all inquiring. After you have captured the city you don't need to go around counting how many houses there are in the city. You've got the whole city, you own the whole city. And of course your clerks and bookkeepers, the treasurer and the accountants and the IRS will look after all that. To tell you how much you own. Owe rather.

So progress is seen more by others than by oneself. And yet, one can experience the progress by knowing that I've become calmer, more still. It doesn't come overnight. I didn't promise you a rose garden. Some song by Cliff Richards. Something like that. What are the words? But I've come to promise you a rose garden if you accept the thorns as well as the roses. Because how can the rose exist without its thorns? But where's my major focus? Not on the thorns, surely, but on the rose. The beauty of the rose and its fragrance.

So it is all there for uncovering. On a very very hot day if you're sleeping under four blankets what do you do? You'll start sweating and feeling uncomfortable. So you'll remove the blankets one at a time and you would start feeling cooler or calmer. So through spiritual practices you remove the veils, you remove the blankets, from that beautifully hot summer day and you feel very peaceful and not sweaty and hot. That is what spiritual practices do to you. I know for new starters it could be a bit hard. So attending courses and hearing the different viewpoints and looking at things from different angles makes it so much easier for one.

[END SIDE ONE]

And that is the most important thing in life. When I was in the film world right from acting to directing to importing to exhibiting, you name it, the works, and all those big, big producers who were multi multi millionaires. And in business I've also cohorted with and been with multi, multi, multi millionaires. And yet not a single one of them was happy because their whole idea was turned to acquisition, on greed. They were not happy at all because their direction was on something very, very temporary. So the multi millionaire also has to die, and all the wealth he has accumulated he's not going to take it with him. So why that great waste of energy? You can only sleep in one bed at a time. You can only drive one car at a time, not Rajneesh with 93 Rolls Royces. Or one of the Arabian kings with 500 women in his harem. You can only sleep with one woman at a time per time and it doesn't last him very long because he tries to overdo it. He burns himself out. I'm talking of practical things. You've grown up people.

But the spiritual path does not burn you up. It energizes you. It is forever lasting. In this lifetime say you have 100 miles to go toward enlightenment, and you have gone 10 miles in this lifetime, remember in the next lifetime those 10 miles you have covered already are not going to be rubbed off. They are there to your credit and you will start on the eleventh mile. And that is how you progress. That is why that beautiful hymn, "Lead thou me on one step at a time." But people want all the steps there in an instant. You can't even climb this building in an instant with going up all those stairs. Most of you who are on the second floor, I'd like to see anyone go from downstairs to upstairs with just one jump. You still have to climb those steps. So it is the same on the spiritual path that you go on and progress step by step and life opens itself up.

As I said, there will always be turmoil in this world, but you become steadfast. You have to persevere. It is not an easy road, but a worthwhile road that is permanent instead of the impermanency you find in materiality.

Now that does not mean you must ignore materiality. No, you don't. If you have a little Austin or a Volkswagen motorcar nothing wrong with buying a bigger car and enjoying the comfort of it if you can afford it. Nothing wrong with it. OK. But your attention, your main attention is on that which is permanent. Because the big flashy motor car you just bought is not going to be permanent. And that big flashy one which you have acquired might just have to go to the garage every month or you might get stuck on the road. That's materiality. But in spirituality you don't get stuck. It goes on and blooms like the flower. You can't stunt it. You can't stunt the growth of a tree when it is well established in the ground.

And this is what progress is all about. Progress also involves acceptance of things, but looking at things in a totally different light. Looking at things in a light that gives you greater courage and strength. That does not make you say I'm weak, weak, weak, but that makes you say I'm strong, strong, strong. And even if the mental self, the changing mind that changes all the time says, I'm strong, strong, strong, remember you'll be drawing more and more of the strength that is within you. While if you say I'm weak, weak, weak, the mind does not draw the strength that is within you, but it is running around by itself in circles. Misuse of spiritual energy.

So everyone is progressing. Even if you have bad experiences, you are still progressing if you regard the bad experiences to be a lesson you learn something from it. And everything in life, that is why you are born. You're born into a school where you learn all the time. Every happening, everything is a lesson in life to learn from. And that is how you progress. Sometimes the master slaps you with a cane. That is good. It also adds to your progress, so you don't make those same mistakes again. But you have suffered this pain because you've made this mistake and I'm not going to be bitten twice, I've been bitten once.

So everything leads to progress, but that progress can be expedited rather than to make it run loose. It can be reigned like a horse controlled by the charioteer, Krishna, and the horses are in control. You are the master of the chariot, you are the Krishna, the power, the energy that controls the horses. And that is by spiritual practices. Yes.

And that is why you are born, to learn to control. So when you ask the question, "Why am I born?" The answer is simple: you needed to be born to learn. And if there was no need to be born and no more to be learned, you are a self realized person that does not need to be born. The necessity is only there because of need. You do not need to eat food if you are not hungry. The hunger is there, the need is there, and therefore, you eat food. So necessity comes first, the necessity of having birth and rebirth. It's like what Buddhism would say, "the wheel of Karma." You have to get off the wheel of karma, the wheel of birth, recurring birth and death. You have to get off it. Now if you try to jump off at any place you will break your neck. So the wheel has to be stilled by self realization and then you will climb off the wheel. Like

when I come I had to take four planes to get here from South Africa and at every airport I didn't walk those miles and miles, I had a motorized vehicle to take from the gate to the other gate. That is a way of doing things which makes things go faster for you, and yet covering the same mileage without the effort of walking and getting tired. And that's what spiritual practices do. By covering the same mileage without effort. And that which today you might regard to be so much effort will become so much pleasure. It's like you having to mow the grass. You find it so much effort. You got to mow. You say, "Oh, God, I've got to mow the lawn." It's effort to you. But you would find it a pleasure to use the same energy to play ten sets of tennis. And yet more effort is gone there but it becomes a pleasure. It's a game. But mowing that small piece of lawn in the garden, that's effort. And you tell your young son, "Your turn today or else no pocket money." That's what life is all about and that is why you're born. The child you threaten by cutting off his allowance. But you don't threaten yourself. And in any case, if the child does not mow the lawn you will still, because of your kindness, give him his pocket money. I'm sure. It happens 99 percent of the time because you feel hurt inside. My child, his friends going to the movies and he won't go, so you try to spare him that hurt although he hasn't mowed the lawn.

And that's what the true master does. He still gives you your pocket money if you love him even though you did not mow the lawn. You see. There lies the difference between the true master who is ever loving and the false ones who are never loving, always grabbing. Always taking, but never giving. The nature of the true master is to give and give and give, never to take, take, take.

So this birth that we have in whatever shape, size, form, and whatever circumstances has been determined by you. By the actions and samskaras of your previous life. And that has brought about the conditions for you to be born in a wealthy family not that it denotes happiness. You're born in a wealthy family or a poor family. And some children are born healthy and some are born very ill.

I don't know if I told you the story of my son, the first one. First one, yes, I lose count, you know. When I want to know how many children I've had I have to ask my wife. She does the bookkeeping. [He laughs] Nevertheless, the first child was born a spastic child. Mentally retarded. At that time I had money, being in business and all that, big business, handling millions, I had the money to go to the best specialists. In the womb the development of the child had just stopped. The only thing the doctors could say was that it was a fluke. So I asked them why did it stop. They said they don't know, it was a fluke. Now there are no flukes. They normally say that when they don't know the answer. It's just a fluke, it's coincidental. So then after trying all that, I started meditating on the child. I went away in seclusion for three weeks, because the other children are above normal IQ. They're little geniuses. Brilliant, amiable, respectful and the works. Everything you could expect from a child. While here this one was born spastic. So I went into seclusion for three

weeks into deep meditation. And do you know what I found? That the child was of such a high spiritual development he was on the verge of total nirvana, or total self realization. But this one experience he needed was the process of this birth. That little experience he needed to become one, to reach that level of self realization, and to reach that level of self realization he needed the experience, but he did not need the mind, therefore he was born spastic. Do you see how things work.

So whichever condition we are born in it is of our own making. Now the Hindus will tell you if you're a bad person you'll be born as a dog or a cow or a rat or as something like that. That's all bull manure. Nonsense. Evolution is always progressive because every life is a lesson you learn and you reach a higher and higher stage all the time. What those Hindus talk about if you live a bad life you'll be born as a cat or dog in a lower category is bull manure. And talking of manure reminds me of a city slicker, as you would call him, who was passing by a farm and he thought the farmer was a dumb idiot. So he asked the farmer, "Do you use manure on your strawberries?" So the farmer replied, "No, we use cream." So cream your strawberries, because I'm sure manure on the strawberries won't be edible. Manure has its uses while the strawberries are growing as a fertilizer. But when it comes to at the table you want to have cream. Right. So enjoy the cream of life. And yet cream is produced. If you go to people who still live as they lived in olden times, they had a kind of a vessel and in the center was a stick, a paddle. And there were thongs tied onto the paddle to move the paddle. Today we do everything by electricity. So one person used to sit here and the other there, and they used to pull the string. Like people sawing a tree. One this side, one the other with a paddle. Now by churning the milk, the cream rises to the top. The cream was already in the milk. It only has to rise to the top. The cream is already there within you, you've only got to make it rise to the top. And appreciate the cream to use on your strawberries. And what is that churning? The churning is your spiritual practices, good way of living, good thoughts. It is very practical and easy. And that is what all the great spiritual leaders of the world, spiritual masters like Jesus said. It's very easy to love a friend. But love an enemy and then you're [someone?] because then you don't see any hatred.

That's another mark of progress when you can see that. If a person slaps you on one cheek give him the other. Let him have fun. And you'll see how his temper or whatever made him slap you will die down. For example, in your home, say a husband and wife are having a quarrel. Now, if one of them just keeps quiet. If one of them is shouting, say a husband is shouting which husbands normally do, instead of the woman, if you take the average, the pro rata, it is the husband that is shouting more to the poor, frail woman. So if you just let him shout, let him blow off the steam, and then when you go to bed you can cuddle him and kiss him goodnight and in the morning he'll wake up a different man. He'll say, "Sorry, darling, I was a bit angry last night. I think I had a whiskey too much." He'll make some excuse. So let him blow off his steam. But he does not realize that the woman who has darned the sock can give you a sock. And that's what women

do. The man raves and runs. But the woman, ahhh, she's the master. She's the master. I've known women, so many of them, they're masters, real masters, until they meet a real master. Then they either become slaves or they become the beloveds. The true master always loves them as the beloveds. So now it just goes by.

So be thankful that you are born and that you have come to the school of life. Because that's the only way you can progress. So birth is a necessity for progress even if you recognize it or not. It's not necessary. Work for the sake of work, and the progress is there. Why must you know progress consciously? How important is the conscious mind, that little thinking, scheming, conceiving conscious mind. Why be dependent on that cunning animal. I call the mind the cunning animal. Why be dependent on that. But feel within, and surely you will hear the inner voice telling you how beautiful you are, how divine you are, and what your mission in life really is! To reach the goal, to merge away into Divinity, to become one with Divinity. That is the culmination of all your trials and tribulations, joys and happinesses. It has to be so. The guru helps to make things a bit smoother. He helps to iron out some of the wrinkles. Some material is quite stupid. It's quite difficult to iron out the wrinkles. For example, as mom was telling me, it's easier to iron a shirt that is a blend of cotton and polyester. It's much easier. But a pure silk shirt is more difficult to iron. Am I right ladies? A special process, you have to dampen it, and then you sit on it once and it crinkles up again. That's pure cotton or pure silk. I'd rather have that bit of polyester there in people so that I could take out the wrinkles faster, and they don't crinkle up so quickly. So you are a combination of pure cotton and polyester. In with you is a synthetic material as well as the pure material. And the synthetic stuff is produced by your mind, and the pure stuff is produced by your inner self. Combine the two. The relative and Absolute. And the wrinkles will be a pleasure to the guru who will not have to slave so hard with the iron. Have mercy on him. Yes, yes. So to live a lovely life, combine the two, the synthetic and the pure. And that forms a synthesis between the two.

Regard this world to be a joke. It's a play. Everything is a joke. Yes. Regard it as such. As Shakespeare said, "We're all on the stage." Actors on the stage. You take the role of a barbarian, you take the role of a holy man. But it's still you, not the role. So be conscious of the role, if you're a good actor. And at the same time be conscious of your real self and not the role only. Butter the roll with Divinity. Ah! And you can put a bit of cheese on it and all the trimmings to make it more tastier. You see how the ordinary roll of life can be enlivened with finer taste by adding all the goo on it. But of course the ham actor, that ham, will put ham on his roll. Where are you going to get a guru like me. Show me. I'll go to him. Yes.

If you eat bacon be sure to have eggs with it because they go together. Yes. They do. Bacon is salty they tell me. I've never eaten bacon so I don't know. They tell me it's a bit salty. Is that true? It's a bit salty. So when you have your one or two eggs with it, don't put too much salt on it. Borrow the salt from the bacon. Do you see? So what you have to do is

cut a piece of egg and cut a piece of bacon and eat it together. Then you get the salt of the bacon as well as the purity of the egg. So you have the relative and the Absolute together. They merge in your mouth. Chew it. Assimilate it. And make it a part of yourself. I do not recommend bacon. But nevertheless, there's only one Bacon I like: Sir Francis Bacon. [laughter] That great poet and philosopher.

So what are you beefing about when you have bacon. And then I see the Americans like their steak. I've been into restaurants and you just can't help noticing steaks on people's plates. They're so big. I say where do they put them into? Do Americans have a false stomach attached? It reminds me of some of the cars that have a spare tank for gas. Do you people have something like that? Nevertheless, enjoy the steak. But remember what is at stake. Ahhh! Indigestion. Or digestion. And if you have indigestion, you will smell foul and you will be able to smell it when you go to visit your grandmother in the morning and sometimes even during the night.

So you can even smell your progress, your progression or your retrogression. It depends what kind of smells you like. [laughter] So my beloveds, take my word for it... Are you still laughing? Indigestion is never conducive to assimilation. Never so. That is life. It might be the fragrance of a flower, or it might be the fragrance of excretion. Be what it may, it is you that has done it. The foulness of excretion comes from your own doing, what you have eaten. And if you have cleaned your nose properly and not have a cold you will smell the fragrance of the flower. As it should smell. In the one case, clean your nose. In the other case, use an enema. The guru teaches you to do both. [He laughs] If you use an enema be sure to put a little salt in lukewarm water because you don't want to have a cold up that way by using cold water. [laughter continues] Look at them. Oh well.

That's an hour and a half, huh.

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